

The Manifesto.

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No 10.

HENRY CLOUGH, No. 1.

The subject of this sketch was born in Canterbury, N. H. Feb. 6, 1751. His parents, in regard to wealth and character, occupied a place among the first families. As religionists they accepted the faith of the sect called Armenians.

Jeremiah Clough, the father, owned a large farm in the west part of the town, which was kept under good cultivation. He also officiated for several years as Justice of the Peace.

The means of acquiring an education in those primitive days were very limited, compared with the facilities that hold out their invitations at the present time, and into which the poor as well as the rich are freely admitted. Henry was privileged to attend the district school and to obtain the advantages which this humble institution afforded. As a liter-

ary distinction was not the passion of his life, he did not seek admission into the schools of a higher grade.

In fact, scholastic attainments in those days, were not the insignia of manly dignity, but he *was a man* who had muscle, and will, and judgment, and morality, and religion. He was a man who earned his bread by the sweat of his brow, and amassed wealth by honest toil, rather than to take from others by fraud and deception.

Instead of becoming a mere parasite of society, Henry followed the wise example of his father, and became a tiller of the soil, and became also an industrious, frugal, honest, moral, common-sensed, plain hearted, yeoman,—one of a class that could meet difficulties and overcome them, and face danger with the firmness of the granite hills, upon which he was reared.

Henry cared but little for an outward appearance. He opposed all decorations of person with jewelry, and consequently paid no titles to the high priest of fashion; but was contented with the needful things of life, which contributed to make the earthly pilgrimage pleasant and cheerful.

Modesty and virtue were his guides, in all his arrangements, whether it pertained to his person or possessions. He was very punctual in all his duties, and the principle to do right, because it was right, was his rule of action.

In this he obeyed the counsel of his parents, and inherited a blessing which enabled him through life to be reflective and to judge with a righteous judgment.

In personal appearance Henry was of medium height, and well proportioned. His complexion was light, hair auburn, and his eyes hazel. His countenance was grave, and his mind disciplined to meditation and penetration. He was at times, quite serious, and yet in conversation, peculiarly agreeable. He was very fond of children and delighted to notice them, and would often speak to them about being virtuous and kind and encourage them to be honest and truthful. He was open and frank in the expression of his sentiments, with a marked honesty in his dealings with others. To those in need, he was very hospitable, bearing in mind, that, "He that giveth to the poor shall not lack, but he that hideth his eyes, shall have many a curse." In this way he prospered in the things of this life.

In his religious sentiments he was a Congregationalist, and in all propriety might be called a just man. His moral faculties predominated, and when awakened to a duty or religious obligation,

he devoted his whole soul to the work. As a first and enduring inheritance he sought the Kingdom of God and its righteousness and accepted the manifestations of truth as revealed to him with fervency of spirit.

He carefully examined into the merits of all that professed to flow from the fountain of wisdom and knowledge, and when he had ascertained that greater blessings of immortality and eternal life were the result, he "conferred not with flesh and blood," but boldly entered the field with all the ardor of a faithful and devoted soldier.

In the year 1778 a religious awakening took place in Canterbury and the adjoining towns, from which arose the sect called FREE WILL BAPTISTS. The peculiar tenets of this denomination were, that by the death of Jesus, salvation was provided for all men,—that through faith in Christ and sanctification of the spirit, though by nature entirely sinners all men may become new creatures in this life, and after death enjoy eternal happiness.

They consider that Elders and Deacons are the officers of the church, designed in the scriptures, and to maintain that piety and a call to the work, are the essential qualifications of a Minister, without regard to literary attainments. They agree in most other respects with the trinitarian christians.

This spiritual movement was similar to the preparatory work which preceded the opening of the gospel in New Lebanon, N. Y. and the adjacent towns; the particular features being the numerous prophecies of the near approach of Christ's second advent,—powerful testimonies against all sin, and the fallen state of religious professors. Such a

preparatory work had preceded the Gospel in every place where Societies of Believers are located.

Henry took an active part in this revival and became a powerful preacher and a zealous worker. He was now accepted as a prominent guide among the people, and from the conscientious duty which he owed to God and to his own soul, he pressed forward in the increasing manifestations of goodness and truth which had broken upon his vision.

In this advanced work, he continued steadfast until the gospel testimony was opened; a testimony which strikes at the root of all selfishness, and which is like a refiner's fire and like fuller's soap, to cleanse the soul from the dross of sensuality and bring it into life by the resurrection power of God.

Henry was one of the first who received the faith of the Gospel, in Canterbury, and having proved himself an honest, candid, upright man in the natural order, he did not flinch at the cross-bearing testimony of the Gospel, but passed the fiery ordeal and was baptized into the awakening spirit which conquers all evil and reigns triumphant over death.

He was now 28 years of age, and had made all due arrangements for entering into the marriage relation; but finding that the gospel of Jesus Christ did not admit of the relation of husband and wife, nor of the accumulation of selfish property, he made a full sacrifice of body, soul and spirit, to obtain the Kingdom of Heaven, and was very zealous in promoting the cause both as a preacher and as a practical worker.

"I did not set out to obey the Gospel," said he, "because I felt pressed with the conviction of sin, nor because I

was afraid of being lost, but the requirements of the work appeared so reasonable, that I obeyed them from choice, to do that which was evidently right. I was drawn into it, and kept in it by my love for that which is right and good."

At this date Henry was the owner of some 400 acres of land. The farm was under good cultivation. The buildings attached to the place were commodious and in excellent repair. In accordance with his character as a man, he practically exemplified his faith by accepting some thirty or more persons into his dwelling, where by his benevolence and hospitality they enjoyed a home, with the privilege of working on the place, and in this way, earned their living. For all the improvement which they made, he liberally compensated them.

Henry was an example of prudence and frugality and very industrious with his hands when not directly engaged in spiritual labors. In this last calling, however, he was an efficient worker and as a minister, highly esteemed by the people.

Frequently when visiting the departments of the Brethren and seeing them busily employed, he would say, "Happy are they that have employment." He knew that the idle would be tempted to wrong, and that suitable employment was for the health and comfort of both body and mind.

Father James Whittaker informed Henry that it was the gift for him to give his attention more directly to the spiritual interests and to devote himself to be a minister of the gospel, and from this date he was chosen to be one of the traveling Ministry. It was a great cross for him to leave the management of the farm, in which he had taken so much

satisfaction, and his first impression was, "I cannot do it."

Father James then informed Henry that there were but two ways. "One way is for you to delve with your hands as you have done and lose your union with the body of Believers, and the other is to leave your farm and all its enjoyable surroundings and become a preacher of the Gospel and be saved." Henry accepted the gift; gave his life to the work and was blessed of God in his ministerial labors. From this time he devoted himself to the preaching of the word wherever he was called. His zeal and exemplary devotion were very influential among those who had accepted the testimony of a united inheritance.

Henry was not considered eloquent, in the common acceptation of the term, but he abounded with that spiritual pathos which seldom failed to meet the state of his hearers. He would quite frequently remark, "Innocence is our best defence." The divine spirit which he was blessed to receive, in connection with his own unwavering integrity as a natural man, made him a very powerful preacher.

In his testimony against that which was wrong he spoke without fear, favor or affection. He was inflexible in maintaining a separation between Believers and the World, in all respects. In one of his public testimonies while referring to those who neglected their sacred trust and slighted the call of God, he said, "If you lose your birth-right through unbelief you can never have another day. Other souls will be called in to take your place. They will come from the East, and from the West, from the North and from the South, and sit down with Abraham, Isaac and Jacob, in the

Kingdom of God, and the children of the Kingdom will be cast out. Reprobate silver will men call them. They will wander in darkness and find no rest; for the heavens over their heads will be as brass, and the earth under their feet as iron. Their judgment will remain."

His whole soul seemed to be filled with abhorrence to "the unfruitful works of darkness," and this zeal for the cause continued throughout his whole life.

(TO BE CONTINUED.)

READ and UNDERSTAND.

ANTOINETTE DOOLITTLE.

As we trace the lines of the "pen of the ready writers" especially if they are intelligent and liberal, we try to understand their language, to define the thoughts expressed, and if worthy to claim our attention, to enter into rapport, in a limited degree—and see if we cannot add to our cumulated knowledge already attained, something that will be useful and make us wiser and better, whether it be in reference to material things pertaining to the earth life, or the spiritual, bearing upon and pointing toward the life in the great beyond, the boundless future.

The revelation of true thoughts and ideas transmitted to others,—“emptied from vessel to vessel,” is beneficial to the giver and the receiver; it prevents stagnation, and promotes growth and increase in knowledge, goodness and virtue. In all that we do, and say, we should not only strive to enhance our own happiness, but lend our best talents, and put forth our strongest energies as well, to benefit others; thus eschew self-

ish aims and purposes, which in a marked degree, is the bane of society.

A proper digest of good substantial reading, strengthens the intellect, and gives mental vigor; while light trashy literature, stimulates the passions, weakens the moral forces, instead of strengthening and elevating. What we need, is the *real*; and if the appetites are not perverted, that is what we shall desire and crave. Our delight will be to study the universality of God's Laws, as seen in the great book of Nature; to read and understand how fixed and unchangeable they are, and with what precision they move from age to age. By the chart spread before us, which to the external senses, is real and tangible, we can trace the source from which we derive knowledge, even the secret springs of life. And that as we reason Godward, we are led to the conclusion that the visible creation is an indicator of the invisible; that there are thrones of justice and judgment, and fountains of wisdom and knowledge established in interior spheres from which we derive all true revelation, through mediatorial agencies,—and receive power to act. He holds the balances in his hands and will deal justly. Measure by measure, the Infinite makes known His will and purposes as mortals are prepared to receive.

"God is light," the great Central light of all worlds. Mortals in unprogressed conditions could not bear the effulgent, piercing rays of light in great fullness to burst upon their sight at once, it would create blindness. Hence scintillations are emitted; from which our sight is strengthened, and we see more and more clearly the path of duty before us, as we journey on; in the highway of progres-

sion; and we become more convinced, as the vision expands, that the world which we now inhabit, and is so apparent to the outward senses, is symbolical of other worlds, to us invisible. That if in this probationary state of existence we take lessons and study them well, and grasp all the knowledge within our reach, we shall find after all, that we are imperfect in knowledge and have only learned as it were the first letters of the Alphabet. But the more true knowledge we gain of God as revealed in natural laws, the more convinced we shall be that there is no inharmony between the Natural and Spiritual, but are "parts of one great whole;" the one well preserved, and kept inviolate forms a basis for the other to rest upon.

When children are young,—if well born and morally trained, they look to their parents and teachers for instruction, and from them take lessons, little by little as they can comprehend; and that is the best method to develop and strengthen the intellect, enlarge the understanding, and promote growth.

Reasoning from analogy, we judge that it may be the wisest for children of larger growth to learn to rightly read and understand the book of Nature, and the laws stamped upon her pages, and learn through all the different ramifications of those laws, how to find and commune with the Creative Source and center of those statutes. The more we learn, the greater evidence we have that Infinite wisdom directs all, in the Natural and the Spiritual; that the same good God who framed the one, established the other; and seeing the end from the beginning, will perfect all in good time, if we co-operate with, work diligently, and wait patiently. "Wisdom

is profitable to direct" and will be justified, of, and is the justifier of her children.

Among the lo heres and lo theres in our own time when there are so many discordant voices and theories extant in our land, we say, that they who find the true God, and the true altar of sacrifice, and make their oblations there, and through spiritual faith place their offerings upon that altar, are sure to find a steady, gradual growth, into the divine and heavenly. It is our privilege to learn wisdom from the wise and unwise in every age and clime.

Ancient Greek, Roman and Egyptian philosophers, were more or less imbued with wisdom and held many truths which are true today. They also imbibed errors; and their mixed truth and error need fanning and sifting, that the false may be removed and the true retained, the same as with modern philosophers down to the present time. We have Simon Maguses in our own time who would enchant and bewilder. Epicures who would, and do derive their chief happiness through sensuous appetites and voluptuous living. In such we see little to admire, and much to condemn. From those like Pythagoras who first was a follower of Epicurus—sought pleasure through self-indulgence,—then through extreme abstinence, and finally found and chose the middle line, we learn many useful lessons.

Amidst it all, we need to listen to the still small voice in our own conscious being and in deep soul communings find God, and feel the holy inspiration that quickens into life. This must be attained by living faith in Him and prayer which cannot find utterance in words; but can only find expression by the deep

gushings forth from the well-springs of the heart. This is the holy of holies; in this we find God, and rest in peace and love under the shadowing wings of the Cherubim.

Mt. Lebanon, N. Y.

RESIGNATION.

ANNA ERVIN.

Blest resignation, lend to me thy charms,
That I unmoved may bear the world's alarms,
May learn to bear the ills I cannot mend,
And suffer sooner than my God offend.
When duty points the course I ought to steer,
And threatening clouds around my path appear,
Thy power I need to bear my spirit up, [pear,
And pour a cordial in my bitter cup.
Wisdom may point me to the safer way;
Danger may threaten if from it I stray;
Hope may allure me in that course to run;
But resignation breathes, *Thy will be done.*
Enfield, Conn.

FIRM FOOTING.

MARY WHITCHER.

Without a power to cast me down
I might on earthly soil recline,
And wear alone an earthly crown,
With earthly friends alone for mine,
God sees a higher for my good,
And bears the failing from my sight;
Nor gives me any kind of food
That perisheth as in a night.
O God above! of light and truth,
The Father and the friend of all,
The guide alike to age and youth,
Who give their trust and heed thy call.
This found by one connecting link,
From soul of mine to thy pure thought,
And felt through all we do and think,
When into unison full brought.

Canterbury, N. H.

When a friend corrects a fault in you, he does you the greatest act of friendship.—
Golden Rule.

THE RELIGIOUS STATUS OF HUMANITY.

GILES B. AVERY.

In all human progress, except religion, men are reaching to the extreme limits of human capacity, for the acme of perfection; the farmer how to raise the greatest amount of the best material food, with the least labor, on the smallest quantity of land. The floriculturist the most abundant leaflets, and gorgeously glowing colors with the greatest variety and beauty of development; the mechanic seeks the most simple device to accomplish the greatest power with the least expenditure of force, and the most direct adaptability of means to the ends desired. The philosopher searches for the foundation principles of forces, and new sources of wealth and weal for humanity. The scientist searches for the laws which govern the appropriate operations of organizing and disorganizing materials and directing forces.

But, in religion there is widely extant an organized effort to evade the force of law and order; to reverse the action of causes and consequences, and to affect faith in abnormal productions. Arraigned at the bar of a civil tribunal there are probably few men to be found, who, acting as jurors, would pronounce in favor of punishing the acknowledged innocent and good, for the sins of the absolutely wicked and evil. But, in religious professional belief men, in multitudes may be found who, while pretending to have faith in a good, just, righteous, loving and merciful God, yet feign to believe that it is His Divine will and purpose that His innocent Son Jesus Christ, should suffer physical death; to appease the wrath of God against the

sinner who should acknowledge the gift and mission of His Son.

If reasonable and reasoning men, in their inward understandings believed in this theological notion, in all sincerity, would they build state prisons, gallows, execution blocks? Or would they organize and equip armies for battle to settle difficulties which Jesus' merits would cancel? Would they institute courts of justice, and enact laws for the punishment of offenders for whom that Jesus' sufferings had already paid the penalty before God? In no wise! All would depend on the atoning blood of Jesus for redress of wrongs! But, be not deceived! "God is not mocked," "Whatsoever a man soweth that shall he also reap." Neither the physical blood of Jesus nor his righteousness, though in the imagination of the worshipers at the shrine of human creeds, Jesus be exalted to the throne of the Eternal, can ever make one sinner's robe white without that sinner's own confession, repentance, and conformity to the life that Jesus lived.

True religion's work is not merely to adopt a faith in some mysterious theological dogmas, to subscribe to some creed of human formation; it is to soften the obdurate heart; for revenge to institute pity, charity and forgiveness, like our Heavenly Father and Mother, to bestow our love on those who love not us; to do good to all, even the evil, and unthankful; to subdue the stubborn will, and bend all its energies to the service of God; to cleanse and purify the heart and make it a fit temple for the indwelling of the Holy Spirit, to bring harmony where discord reigns; to make the Earth an Eden, and Eden the Kingdom of Heaven; to institute "beauty for ashes; the oil of joy for the spirit of

heaviness" so that the soul may sing, "I thank thee, Father, that I live, Though wailings fill this heart of mine; To labor for thy suffering ones, is joy Divine."

But, in the popular theological way of thinking and reasoning, termed religion, there is a very little free thought, it is mostly creed bound; and there is less free soul emotion that finds expression in practical life experiences; sectarianism trammels almost all; partisan policy cloaks error, varnishes the sinner, and puts a lullaby on the conscience, and, because of the lack of faith in the eternal and conscious existence of man, or, believing that death makes a saint of a sinner, to the masses of mankind this world has more influence than the world to come.

Multitudes have yet to learn that moral and spiritual laws are as real and true to cause and effect as the material. But, thinking to avoid superstition, millions are, at present, plunging into the vortex of atheism! This phase of human experience, future and near developments of life will correct. The human state of progress is on the balance beam of the scales of experience, and her education will prove that truth will outweigh at last, and faith in a God whose realm of law is righteousness, goodness, purity, and love, will at length be found the safe school of ethics.

Who would jump a precipice, ignoring the laws of gravitation after witnessing a few people try it? So, jumping the precipice of sinful pleasure is purchased at the expense of life itself! It was the vices of the Roman Empire that produced its desolation. Thus the vices of the individual consummate! And, sinful pleasures, so called, are, at length, torturing pains, and should ever thus be

pronounced. But, virtuous life is the source of durable pleasures.

The age we live in is an epoch of social and religious transition. Change, and a desire for change, permeates society from circumference to centre; this is of two kinds, one reaching heavenward,—seeking the development of spiritual life, the other, earthward tending to make of man a mere worm. Religious reasons for being and doing good are called "old and time worn" and, with multitudes they are being derided and rejected. This change is ominous of ruin; for, when faith in virtue, and confidence in God, and His laws of truth and Heaven are lost, what is there left for human salvation? All is blank and desolation! "If the motives prompting to morals and religion are lost, men will cease to be moral and religious." What have been these motives? Fear of Hell and love of Heaven! Now some fickle shallow mind, or lover of sin tells us that one "Ingersoll" "has knocked the bottom out of hell, and there is, therefore, no more sorrow for sin." If so, then he has, at the same time, taken top, bottom and sides away from Heaven, and left it to be blown away by the winds of sinful passions, like the chaff of the summer threshing floor. But these sophists will yet learn that both hell and heaven, are, to each soul, the production of that soul's own life deeds, consequently beyond the pale and dominion of Ingersoll's wand of power.

It is sorrowfully true that multitudes are now throwing off both morals and religion, and lacking a knowledge of their own standing in the scale of virtue and worth in society, and remind one of a narrative of a Colporteur traveling in Illinois who called on a matron in an

out of the way location inquiring if the family had any bible? "Of course we have" said she, "Why! do you take us to be heathen because we live away out in this new country." Would she please let the visitor see her bible? "Certainly" But, after searching a long time she finally produced one cover, and a few scattered leaves, and said to the stranger, "Really I did not know we were so near out." Even so the masses of these scoffers at morals and religion know not they are so near out of a virtuous character and good standing in society. They lustily declaim against so called christian priests and people, declare these all to be on the brink of one common ruin, and prate as though their own role of life was the desirable path of reform. That there is error, and even iniquity to be found in the ranks of the priesthood, and the ranks of church-going professors of Christianity, is sadly too true. But this is no reason why morals, true religion, and the proper functions of either the priestly offices or lay church membership of genuine christianity should be abandoned, and infidelity and immoral and irreligious latitudinarianism should be substituted there for.

There is a sneer upon religion, the credulity of faith in God, in prayer, in spirituality, in soul existence, soul life and food, as though these were only the ephemeral creations of imbecile minds, and, by these, only to be thought of while their votaries were sailing on the crest of inspiration's wave of enthusiasm! But, an every day travel on the even highway of practical christian life will convince the intelligent portion of humanity that more and better brain is used by the consecrated moral and religious devotee, who sincerely and truly

lives to his best light, than was ever even dreamed of in the infidel sophistry. This savors of Paganism which presents only inherent weakness, and a cheerless prospect, not recognizing, or, at most, doubtfully admitting a future life; limiting the hopes and destinies of man to this world; teaching that temporal prosperity may be safely gained at any cost; and looking to suicide as the relief of the brave from misfortune!

But, thank God for His revelations. There are those who can in truth declare that the baptismal Christ (not Jesus,) has now come the second time, to some souls. What for? To make an utter end of sin and bring in everlasting righteousness, to unwind the error tangled skein of human conditions, and form, on earth, a heavenly pattern of society. To cast in the sickle of truth "and reap the clusters of the vine of the earth"—gather the natural families of this world, and garner them into the one family of Christ; to make the sin-sick, world worn and weary, his guests.

The Kingdoms of this world, and the kingdoms of mere pseudo christianity grow by natural generation and the spoils of unjust gains; but Christ's true kingdom grows by regeneration, virgin purity, the harvest of the world, consecrated services and treasures to the redemption of humanity from sin and selfishness. In Christ's kingdom the interests of every true heir is merged into and swallowed up of the interests of the Kingdom, temporally and spiritually. But all persons who feed at the tables of Christ's kingdom temporally and spiritually, but still hold their own selfish gains and earthly unconsecrated treasures are not true heirs of Christ's kingdom as sons and daughters of the household of faith;

they are simply sojourners.—boarders at its Inn.

Selfishness is the bane of human society; it induces the murderer to slay his victim; either for earthly pelf, sensual pleasure, or the love of revenge. Applied to nations as to individuals as witnessed in ancient Rome, it never allowed man to be considered as a living, thinking, rational being, but simply as a thing! Rome's course to greatness was pursued utterly regardless of human suffering; she had no conception of the equal rights of men.

But, universal Christian equality, means universal benevolence, and the up-building of that Kingdom seen in vision by the Prophet Daniel, which, "in the days of these kings the God of Heaven should set up that kingdom which should never have an end!"

Mt. Lebanon, N. Y.

THE SHAKER.

BETSEY KNOWLES.

The traveler is occasionally surprised by a sight, new and striking, but, seldom one which attracts his attention by its quietness, so much as does a Shaker Village.

The simple forms of architecture, the simple dress of the citizens and the air of quiet which pervade the whole, strike us as something peculiar in this day of elaborate adornment. It would seem that all the world had gone crazy for ornament, from the Emperor on his throne, who expends fifteen millions in a coronation pageant, to the hard-working day laborer who exhausts his earnings in trappings for the body.

But to the contrast; on the busy street or in the crowded car you meet the Shaker; perhaps old and wrinkled, his life may have been spent in the outer world save a few declining years, or perhaps, a young man whose modest self-possession speaks of the restraining love and care of Shaker discipline. The man by his side is hastening on to his busi-

ness, intent on procuring the means of sustenance for himself and family; another is feeding ambition in the exciting whirl of politics;—believing that his candidate, if successful, will restore the country to the justice and righteousness of the days of Washington.

Still another fellow-traveler is preaching the gospel of Christ, and on his merits, imagines that himself and like believers will find acceptance. All these characters and many more seem to have their object, and to be following their ruling love. We can understand that they have something to call out their energies and make them participants and actors in this world's drama.

The Shaker can take no part in the political movements for Christ's gospel teaches him that his followers are not of the world even as he was not of the world. While it does not allow him to fight, but to "overcome evil with good," it says to him, "If ye forgive not men their trespasses neither will your Father in heaven forgive your trespasses." "If the world hate you, ye know it hated me before it hated you." No political scheme, not even the ballot-box, has called him out from his quiet, contemplative home. Home, he calls it, but can that significant designation be given to the Shaker's resting and abiding place?

None of those ties which impel his neighbor on to activity and toil are for him, and home, that sacred and charmed spot, can be to him scarce more than a name. Like his Teacher whom he professes to follow so closely, his "Mother and brethren are those who do the will of his Father in heaven." Like him, he supports none of the natural or selfish relationships of the earth. He has no wife, no natural descendants. "Who can tell his generation, for his life was taken from the earth." The impulses and passions of his nature are held in check and overcome by the mandate of his Teacher. "Whoso taketh not up his cross and followeth me is not worthy of me," (or cannot be my disciple.) And although others around him, professing to be disciples, live in the full indulgence of this nature, which they believe the Savior crucified, still, to him this is no abatement of the injunction to take up the cross and follow Christ. A follower, according to Webster is

one who comes after another in the same course.

As nothing tends more to mark out the order of one's life than marriage with all the relationships consequent upon it, the Shaker considers this special feature of the virgin life of Christ as most worthy of his imitation; and as nothing can be more crossing to the affections of nature, he considers this self-denial emphatically the cross of which Jesus so often made mention. Tempted in all points like as we are, his tender, sympathetic, nature yielded to the dictation of the God within. On this point without conflict, stern and heart rending as his temptation of forty days and nights in the wilderness is proof, "Yet without sin." The God triumphed over the man, the spiritual over the natural, the mind and soul over the humanity and the pattern was set while Angels came and ministered to him. What was the need of such a pattern?

Adam and Eve had set one years before, which had been faithfully copied. "Created in the image of God" they had fallen from a high, natural, plane, by listening to natural enticements. Instead of fulfilling the intention and perfecting the nature, created a little lower than the Angels, this plane was reversed and sensuality filled the land. When, therefore, the time was come for a more spiritual dispensation than the law or the prophets announced, they were still unprepared. They imagined that the Messiah was coming to set up a temporal kingdom, to overcome all opposition, and feeling the force of his spirit they were ready to crown him their King.

But when they discovered that this was not his mission;—when they heard his rebuke for their hypocrisies and slowness of heart to believe; in short when he offered them the unacceptable life of the cross, they turned from it in disgust, and were ready to accuse him of being an enemy to the country. They had already accused him of being a disturber of the peace, for when the words "follow me," were pronounced, no ties of business or relationship were sufficient to release them from the obligation of the call to forsake all. "I am come" said he, "to set a man at variance against his Father and the daughter against the Mother and the Mother-in-law

against the daughter-in-law, and a man's foes shall be they of his own household." "He that loveth Father or Mother more than me is not worthy of me, and he that loveth Son or daughter more than me is not worthy of me; and he that taketh not up his cross and followeth after me is not worthy of me."

The Shaker is, emphatically, a subject of the higher law. When the lower or earthly come in collision with the gospel law, the former must yield, as he considers himself not only a subject of the gospel and of a new dispensation but as in the resurrection. Obedience to law is to him a matter of duty and conscience, as a peaceable, orderly loving, citizen. Of the resurrection of the body he has no comprehension, but to him the term resurrection implies a rising or elevation from natural, earthly and carnal, into spiritual, heavenly and refined states; a work of the spirit which not only induces purity of thought and action but calls for a pure receptacle. "Know ye not ye are the temples of God and the spirit of God dwelleth in you? If any man defile the temple of God him will God destroy; for the temple of God is holy which temple ye are." Purity of heart, is the talismanic charm to undo the gates of bliss. "Blessed are the pure in heart for they shall see God," finds fulfillment with him for he sees the manifestation of God in his people and feels a certainty of happiness such as none others have. It is not with him "a hope" or "a trembling hope," he says, "my passport is sure." He has the "white robe" and is confident that he shall stand with the Lamb on Mount Zion. His confidence no man can shake.

The children of this world marry and are given in marriage, but those who are accounted worthy to attain to that world, neither marry nor are given in marriage, and he considers himself no more of this world than was his Teacher. He supports none of the private, or sensual relations with which the world is filled. By so doing he lays the axe at the root of the tree, and in destroying that, feels that the limbs or minor evils will die also. "Whence come wars and fightings? come they not of your lusts which war in your members?" Subdue these lusts and the wars cease.

But while the Shaker is as rigid in his self-denial as the monk, while he craves none of the Corinthian indulgences for a sensual nature, he holds a pure and elevated relationship with woman.

The participation of woman in matters of government both spiritual and temporal is a matter long since settled by the Shaker as the prerogative of woman as helpmeet for man—"The man is not without the woman nor the woman without the man in the Lord." They were both necessary to constitute the image of God, and therefore, he feels that in excluding woman from an equal participation, mankind not only wrong her, but deprive themselves of the more immediate love and wisdom manifestation.

With the Shaker, therefore, woman is neither an object of idolatry nor chivalrous devotion, nor yet of sensual, selfish, love. She is the companion, the assistant, the Mary, or the Dorcas, full of charity and good works in the household of faith.

While the journals of the day teem with accounts of cruelties inflicted by children of this world, the Shaker Sister in the security of her peaceful home, blesses God for its quiet from the lawless, ungoverned passions which rend and agonize so many in the world, who still continue to walk in the broad way. Many of them know, by experience, that no relationship can be so near as those that grow out of marriage, still none can be so agonizing in their misdirected or ill assorted realizations; nothing so transforms the image of God into a brute and debases all holy and generous impulses in man, as to give unbridled reins to sensuality.

So far from envying those who are living in that state where "they twain become one flesh," she blesses God for a call into a work which teaches meekness, peacefulness, and righteousness.

The married woman careth for the things of the world, but unmarried for the things of the Lord. She lives and believes in the angelic life. The loves of her nature are not cramped as many suppose, but become widened and diffused, to embrace in the bonds of love all the household of faith. In the depths of her soul, she breathes the prayer for more of that self-denying love; that all-embrac-

ing love which animated her Lord. Dedicated to God; her life is not only angelic in its purity and entire abnegation of self, but filled with use; for industry with her is morality and religion, indispensable for spirituality.

When, therefore, the early morn finds her in duty, cheerfully performing her allotted labor, not for herself alone, who can say that her life is not heroic? The ancient mother who counseled her son to return to her on his bier rather than his country be dishonored, is not her superior in the heroic or the brave.

Her life is continual sacrifice, a sacrifice not to the country, however noble that may seem, not to any earthly mandate, but a cheerful, continual and hearty response to the voice of illuminated conscience. She has no time to spend in idle gossip as her religion teaches that if she has aught to say of another, it should be in her praise of virtue and not of demerit. She can be no exclusive or aristocrat for her gospel reads that they all may be one and thus the mountains of exaltation sink and valleys rise in the Shaker life. She can covet nothing better for herself that is not consistent with her love for others.

Her deeds of benevolence and self-denial may never secure for her a nation's gratitude or the approval of earthly rulers as her name may never be heard beyond the precincts of her home, of consecration. The serene and quiet consciousness of right abides with her, and the approval of him who was poorer than herself, in as much as "he had not where to lay his head." She feels in harmony with prophets, saints and martyrs. They see her mission sustain and bless her in it.

Her life is comprehended and governed by the Mother spirit above, and believing with her whole soul that the great problem of the elevation of the race must be solved in this way, she stands among the first fruits of the new dispensation.

The ultimatum would reconcile her to crosses, trials and afflictions, but present peace is more than sufficient to counter-balance all the trials. With her "The Angels of the Lord encampeth round about them that love Him." She feels that the calm and quiet of that "city whose walls are salvation

and whose gates are praise," are something to be enjoyed, prized and loved.

Harvard, Mass.

THE RESURRECTION.

JOSEPH WOODS.

The prophet Isaiah said of Jesus, His reward is with Him and his work is before Him; and speaking of himself, Jesus said, "My reward is with me to give to every one, according as their works shall be."

"I am the Resurrection and the Life," and those who believed on Him, though they were dead, in trespasses and sins, yet they should live, and those who were alive and believed on Him,—with a living faith—should never die.

That the doers of good works should come forth into the resurrection and life of Christ, consequently all we have to do, is to obey his instruction, to deny ourselves, every moment, of all ungodliness, and every worldly lust, that is presented, and to take up the cross as did Jesus and follow Him in the regeneration.

By this we put on the Lord, Jesus Christ, which is the resurrection that Jesus declared Himself to be; and blessed, thrice blessed are those who have part in this first resurrection, for their reward is with them continually, and their duty for each day is before them.

Canterbury, N. H.

Sturgis Mich., July 18, 1883.

Elder Mabec—My Dear Friend and Brother;

In compliance with your repeated invitation to express an opinion on your "peculiar institution" I shall say, that I cannot but respect all who, from conscientious motives, devote their lives to what they esteem the practice of virtue and self-denial.

When one is weary of the world's strife and vain-glory and desires to retire from its worries and disappointments, I do not think there is, or perhaps can be, a better institution, to unite with, than a judiciously conducted "Shaker Community," but nevertheless, as I am not a member of a "Mutual Admiration Society" but in the habit of expressing my opinions unrestrained by a desire to please, and seek the elucidation of truth in preference to imparting self complacency. I trust you will excuse me if I write candidly; but do not, I request, suppose for a moment, that I do not entertain for you and yours the highest respect and esteem.

1st. I cannot see why your order should claim that you are leading a "purer" life than those who marry. To me every natural act is pure and all the members of our bodies equally honorable. I presume you do not object to the pleasures of the table, the pleasures of sleep, of contemplation, of hope, of memory, of friendship then why object to the pleasures of matrimony? "To enjoy is to obey" in my opinion.

Society, for its own well being, has in this matter established certain regulations, this is right! but had society emasculated, so to speak, any of its members, by depriving them of any of their natural rights or privileges it would not be right.

Again, I do not think that a secluded life is necessarily a "holy" life. To me it would seem more "holy" to enter boldly and actively into the battle against selfishness and wrong. My dear brother I would rather be an "Angel of Power" in the future than an "Angel of Innocence." I think they stand higher in the "Great Beyond" and I can gain increased power, only, by the exercise of that degree of strength which I possess.

I hope you will excuse me for speaking plainly, I am in the habit of doing so, and that you will ever regard me as your sincere friend,

Thomas Harding.

REMARKS.—The above open and candid communication was forwarded to us for perusal, and we accept the liberty of placing it in the columns of the Manifesto.

We are aware that the subjects which particularly concern our religious and communistic life are not so fully comprehended as they should be by persons not of our order and this is not at all strange. Indeed it would be thought hardly possible for those absorbed in interests so opposite to understand fully the reason for maintaining such a religious system.

We denominate ourselves christians; Believers in the spirit and testimony of Jesus Christ. He always placed the children of this world and the children of his kingdom in antagonism. One were the children of the flesh, the others children of the spirit, one holding and sustaining all the relations of the Adamic order, the others at variance with that relation which has its foundation in the sins of concupiscence.

The Shaker order, is strictly a religious order, and it might not, as a general thing, prove a congenial home to those who simply wish to retire from the worries and disappointments of the world. There would be quite a difference between entering the Society on this basis and entering it as is our custom to teach: "To come out from the world and be separate." To make an honest confession of all sin, to God, before an appointed witness. To consecrate all our time and talents to the temporal and spiritual interests of the family in which we reside.

If we accept this testimony of Christ, we shall become crucified to the world, subjects of the spiritual resurrection, and messengers, or if preferable, angels of God.

Dunlavy writes,—“We will introduce a passage of scripture which draws the line of distinction and shows to what class marriage belongs. “The children

of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.” Luke, xx., 34, 36.

Now the children of this world are not the children of God, nor followers of Christ, as he said, “They are not of the world, even as I am not of the world.” Those, therefore, who marry and are given in marriage, are not the children of God, nor followers of Christ. It is not to be denied, that all the true followers of Christ are, and shall be accounted worthy to obtain that world and the resurrection from the dead. But those accounted worthy, neither marry nor are given in marriage; therefore, none of the true followers of Christ marry or are given in marriage.”

We do not think that a secluded life is necessarily a “holy” life. Indeed, we think that the christian must lead an active, aggressive warfare against the undisciplined elements of the world and one of the strongest powers with which to contend, is the selfishness of the human heart. Those who entertain the idea that a communistic life is a secluded life, after the manner of the monks, nuns or ascetics generally, must be very imperfectly informed. The general outline of our order of life runs very closely by the side of that which governs most families. We are engaged at home or abroad, in secular or religious duties as the occasion may demand, and regret that we are not able to do more for the advancement of mankind in all that serves to make men better in this

world, and better able to establish the principles of righteousness in the heart which shall give a more glorious hope of immortal life.

H nry C. Blinn.

A MORNING THOUGHT.

FLORA WILLIAMS.

Many Authors have found the morning the best time for study and composition ; hence, it has been called the "friend of the muses." It would be easy to prove that it is equally a friend to the graces and to the duties ; it is the finest season for reflection and devotion.

How much there is in the morning to call forth the voice of thanksgiving, as we awake from our slumbers invigorated and refreshed, secure from accident by fire and from other calamities. And with how many of these merciful nights have we been favored ! How strange that what increases the greatness of our obligation should diminish its realization ! For by the interruption, the suspension, or the want of comforts we are taught to value them. Let us guard against this ingratitude, and remember that though our mercies are common, they are great and numerous, and thus increase the claim to our prayer and praise.

And shall our gratitude like volatile vapors pass away in a mere morning acknowledgment ? Shall we not, according to the mercies of God, dedicate ourselves to his service in the morning, at noontide, and at evening and seek the gentle dews of refreshing through the inspiration of prayer ?

We should be influenced and encouraged by the command and promise, "Trust in the Lord with all thine heart

and lean not on thine own understanding.

In all thy ways acknowledge Him and He shall direct thy paths."

Canterbury, N. H.

IN THE SPIRIT.

MANCY G. DANFORTH.

John was "in the spirit" on the Lord's day : Why ? In the first place, he had given his mind to meditation and prayer. Hé had thereby drawn around himself the ministration of Angels—the holy influences of the heavens. Then again, his mission was peculiarly one of love. He breathed love and good will to all, not only to the faithful and upright, but also to the erring whom he followed with tears and entreaties, that they might return to their allegiance to duty.

In the same manner are the followers of Christ, in this age, called to be in the spirit on the Lord's day. As the testimony of full and final salvation from all sin is now freely proclaimed, it becomes our duty to esteem every day as belonging to the Lord. Therefore, if all time is the Lord's, it necessarily follows, that we have none in which to look after selfish ease and indulgence ; but we should each hour, be seeking greater consecrations, and striving more earnestly to do all the righteous will of God.

In this strife we can live, and be filled with the spirit at all times, and receive the manifestations of divine love and guidance through all the burdens and cares of life ; although in the world, yet living above its influences, "redeeming the time knowing the days are evil."

Canterbury, N. H.

Never too old to improve while intellect remains unbroken.

THE MANIFESTO.

OCTOBER, 1883.

NOTES.

If all should become Shakers, what then? If—and that diminutive word admits of a world of doubt. It is surprising upon how small a pivot some of the greatest works in this world will turn. It may not be for us to determine the interest that should be manifested in the religious orders, but we may with all propriety be workers for good in the cause of humanity.

Other questions might be raised with equal propriety, as the above, and yet they would vanish like the morning mist. No one would give them a second thought. If all persons should insist upon following one occupation, what should we do? and we might add. If the whole world wanted to live on the Sandwich Islands, what would they do? and these questions are about as momentous as the first.

Mankind, as a whole, care but very little what becomes of the world if it can be made to subserve their selfish end. God's laws are as carelessly thrown aside as a penny whistle, when they come to enforce a disciplinary order of life, and the sins of indulgence of one generation are wickedly thrown upon another generation.

When Jesus made reference to the spirit of his gospel work, to the cross that must be borne, to the separation from the world which his disciples must make, to the peaceable lives which they must live and to the exceeding righteousness which was in harmony with his Kingdom, he very considerably added this remark.

"It is not given to all men to receive these sayings."

The voluntary crucifixion of one's own life was a work which demanded a deep spiritual consecration. It was far more than the mere profession in which the Prophet says, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me."

Jesus so well understood this fact that he was able to speak of it without reserve, and yet he most affectionately invites all who are weary of sin and heavy laden with the cares of this world to become disciples of the gospel work.

While the family of man are privileged to dwell upon this earth, there will, without doubt, be a graduated scale of mind. The earthly have, and in all probability will predominate. Generation after generation moves along on the same highway wholly satisfied with the present as was the preacher,—because a man hath no better thing under the sun than to eat, and to drink and to be merry.

Below these are the sensual. Their baneful influence has its effect, and is too well understood to need any illustration; but there is a class whose lives we may emulate with a good conscience. Those who hunger and thirst after righteousness,—those who are peacemakers, and those who are pure in heart.

Paul says that God will have all men to be saved and to come to the knowledge of the truth. It is this word of truth and righteousness that has awakened in the hearts of many an inspiration which glories in the cross of Christ. The name by which this class may be known among the children of this world, is of the least consequence. If they ac-

cept those principles which Jesus taught, peace, purity and righteousness, it will carry them into that order that neither marry nor are given in marriage, making them as he predicted, those upon whom the end of this world has come.

[Contributed by F. W. E.]

BEYOND THE SUNRISE.

This is really a new book. The authoress tells unpopular truths in a fascinating style.

To see it, is to read it. One can not afford to lay it by without eating it. Its presentation of Ann Lee's mission is bold and free. Revelation; Spiritualism; Duality of Deity; Probation in a future life; Intercommunication of the dead and living; Two orders, composed of those who choose the Family social relation, and those who choose the Resurrection Life on earth; The political equality of woman, with an Order of male and female Celibates to fill all Civil Offices; are succinctly but pleasantly set forth, with many other topics intensely realistic and interesting to be best learned from the book itself.

SHAKERS AS FARMERS.

A Visit to the North Family, at Mt. Lebanon.

On invitation of Elder F. W. Evans, of the North Family of Shakers, we visited that community recently, to note what was interesting from an agricultural point of view. So many times have the religious and social aspects of Shakerism been written upon, that anything we could say would be but a repetition of what has already been better said, hence we confined our notes strictly to what was either directly or indirectly connected with the farming interest.

We met with a most cordial welcome from

our genial friend, Elder Evans, the leading mind and chief head of the Shaker community in this country, or in fact of any country where Shakerism has been established. Busy as he always is, either with hand or brain, he yet found time to show us about the place, and call our attention to what would be of interest for us to relate. Directing our steps to the great stone barn, the Elder first called our attention to the three huge silos, that have just been completed. But first a word as to the barn itself. This was built several years ago, of stone, five stories in height, 196 feet in length, by 50 in width. Its cost was about \$20,000. Below are the long lines of cattle stalls, and on either side on the floor above, bays run from the second to the third story upon which the loaded wagons are driven from the elevated ground in the rear. From this floor the hay, or other crops, can be pitched directly into the deep bays. On either side of the broad entrance-door, are situated the silos above mentioned. The one on the right is 15 x 15 feet, and 37 feet high, and the two on the left are of the same height, but each is only 7 x 15 feet in the other dimensions, thus making two narrow silos, separated by a cement and stone wall. These two were built of Portland cement, used in about the proportion of one to five, cement and gravel, and cost about \$300, the large one opposite being of Rosendale cement, and costing about \$200. Openings about four feet by six are made on the first and second floors through which the ensilage will be taken out, when fed. The clover and corn which they propose to put in, will be cut by an ensilage cutter, and carried by elevator in at the top of the silo. On a scaffold between the silos, a strong platform is being made, upon which barrels of sand will be placed, which will be used as a weight when the silos are filled.

"What is your opinion," we asked, "as to the value of ensilage as fodder?"

"We should not judge as to the value of this fodder from the mere fact that cattle eat it well. I look upon this as an abnormal appetite which cattle form, quite similar to that which a person forms for tobacco, for instance, and it does not follow that the value of the fodder is in proportion to the avidity

with which cows eat it. This must be judged by the condition of the stock in spring, after having been fed on it through the winter, by the quantity and quality of the milk, etc. Some claim that ensilage is a better fodder and more nutritious than was the original corn or clover, but we should be satisfied with it if it is as good. A chemical change may take place, and the fodder be improved thereby, but just to what extent such change is desirable, is not quite apparent. When we have six months winter, and when we can keep three or four times the number of cattle that we could on pasture and hay alone, it is certainly worth trying. I consider it an excellent thing for stock, in spring; they will do well on it; but if it is fermented, it should be fed alternately with hay, or, if in summer, with pasture. But as to its value taken all together, there is little doubt."

The Shakers take a pardonable pride in their fine cattle. The North Family now have about 100 head altogether, mostly a cross between the Holsteins and native stock. Besides these they have several fine, pure-bred Holsteins, and also grade Durhams, Ayrshires and Jerseys.

"You seem to prefer the Holsteins, and why?" we inquired.

"Because they combine the good qualities of various breeds. Their milk is rich enough; they give a good quantity; they are docile; possess great vitality; make good beef, and the oxen are strong, sturdy workers. We were fortunate in having good stock to cross upon, and we now have as good a herd of cattle as one could wish for. We have 33 cows from which we manufacture about 130 pounds of butter per week, at present."

The creamery where the butter is made is a model of neatness, and being in charge of an experienced dairy woman—one of the sisters—there is no wonder good butter can be made. "We believe," said our host, "that in order to make butter that shall be free from every taint, we must begin with the cowbarns. These are perfectly ventilated, so that even when doors and windows are closed in winter, there is sufficient ventilation to conduct away all offensive odors, which are so liable to taint the milk. Not only are our

stables well cleaned, but they are perfectly ventilated." The milk is set in 20-inch cans in the creamery tanks, and the best appliances for churning and working the butter are used.

One important consideration for every farmer has been met by the North Family, in providing an adequate supply of water for the stock. They have recently built a large reservoir on the hill above their buildings, and from this the water is conducted through iron pipes to the horse and cattle barns, the poultry-yard, and wherever pure running water is needed. Also, they provide motive power for running their barn machinery, their grain mill and laundry machinery, having a pressure of 65 pounds to the inch. Hydrants are built with which hose can be connected in case of fire, and each and every room in the dwellings can be flooded at short notice.

Any poultry fancier would be pleased to visit the spacious poultry yards, where now about 600 fowls are kept. "Poultry keeping pays," said Elder Frederic, and from the care given the poultry, and the accommodations they here have, we were not prepared to dispute the point. One brother has sole charge of the poultry-yard, and finds quite enough to do. Pure running water for the fowls is an essential to success, and this they have in abundance. Last winter eggs brought 35 cents a dozen, and we saw at once why there was money in the business. Speaking of each department of farming as having some one in charge of it the Elder said: "Yes, that is advantageous. Each man does the work he likes best, hence it is well done."

The kitchen garden was quite worth visiting. The brother in charge was hoeing the tomatoes, and was suddenly made aware of our presence by the Elder's saying, "Peter don't touch those tomato plants when they are wet; they will wither very quickly;" so Peter touched them not, and we in our ignorance learned something about tomato culture. In the garden everything in the vegetable line necessary for the large family of seventy is cultivated, and besides there was a fine display of blackberry bushes, quince trees—the largest we had ever seen—and almost everything to tickle the palate and please the taste. The Shakers being quite strict vegetarians,

find here much that supplies their tables with daily food.

But space will not permit us to go farther into detail. In conclusion we may remark that the Shakers raise the various cereals, grasses, potatoes, in fact all farm crops in large quantities, though much of their land is stony and mountainous. The benefits which accrue from their farming are shared in common, and they are, as Elder Evans remarked, "nothing but a large family." Industry is practical not theoretical with them; they have no room for idlers and all are busy. They use the latest and most improved machinery, and their farm lands give evidence that progressive farming is thoroughly believed in, and advanced farm methods are practiced. Could our farms in general be tilled with the care they use and with like industry, the products therefrom would aggregate much more, and labor would be better remunerated. That we may not seem ungrateful, we wish to say that our entertainment at the dinner hour was most sumptuous, and was most heartily appreciated, and we are under many obligations to our host—Elder Evans, for favors extended.—*Chatham Courier*.

THE PRESENT VILE SOCIAL SYSTEM OF SOCIETY AND ITS REMEDY.

ROBERT STEVENS.

Dear Friends;—In making the following desultory remarks on this vitally important subject (viz.) the present wretched social system, and its only adequate remedy, "Bible, Divine, or what other name you may give," to constructive, not destructive communism, allow me to state once for all, that I do not blame, or judge, or hold responsible any individual, or parties, for the evils of the present social system. These evils are inherent in the system, itself as absolutely necessary effects of certain false principles, upon which the system is founded. We may lessen, or change these evils for a time as men and women of good hearts are doing to-day, but who do not look deep enough for the cause, and therefore do not remove it; so that our remedial measures are but palliatives, like the patching up of a dam, or embank-

ment that has been constructed on false principles. The water will ooze out in fresh places, gather strength, and soon or late the whole erroneous construction will break up, and over-whelm all in its terrible path.

Again suppose the different classes of society, labor and capital for instance the rich and the poor, the producers, and the non-producers, the monopolists, and the anti-monopolists, change places when they are young, if they do so we know that their thought and action, their general character, nationally speaking would be reversed when they arrived at maturity. It is error therefore, erroneous systems that we are at war with and not with men.

Upwards of eighteen hundred years have gone, since the great Paul, and the greater Christ inaugurated a new, a divine practical religion in which men should be supremely lovers of God, and their neighbor as themselves. They also inaugurated a new a divine, social system of society, a righteous, political, economy in order to make that divine religion possible, for it would not have been wise to adopt the then, as now vile social system.

It would not have been wise to attempt to repair the old shoddy garment with the new, the divine robe of righteousness. Therefore, soon after the terrible, the lamentable death of the great, the self-sacrificing, the divine Master, for all goodness is divine, the disciples came together with one accord, strong in spiritual life, over-flowing with spiritual love, they were of one heart, and one mind, one with Christ, their beloved Master, one with God their loving Father, and one in material things followed as an absolutely necessary effect upon those previous causes. So full were they to over-flowing in spiritual love, of unity in Christ, in God, that this their loftier, their higher state of being outweighed every other consideration, and they sold their possessions, and brought the prices and laid them down at the Apostle's feet, neither called any man anything his own, that was his own, for they had all things in common; and similar results will of natural necessity follow to-day, whenever similar causes, similar means are realized. But these noble men and women with the noble, the

brave Paul at their head, were persecuted, were scattered and in seven years their wise social organization was broken up, else there is little doubt it might have continued in the Church till the present day, nevertheless the heaven was embedded in the heart, and in the mind of humanity at that great Congress of spiritual love, and of wisdom, the day of Pentecost, and the whole must be leavened, and if the Church continues to be unfaithful to its high mission then rude hands—aye, terribly rude, will take it up and do it with vengeance. Day by day we hear the ominous knocks of these rude hands at the very door of civilization: nay they are already stained with its blood, and are but waiting like bloodhounds in the lash to go on with the work.

Allow me to repeat dear friends, it is for the professed Church of Christ, of God, it is for the wise, and the good of the nations, those who alike freed God's colored children from chattel slavery, and saved this great nation from wreck and ruin those who to-day are redeeming the nations from the alcohol curse, and in a thousand ways persistently working to lift up humanity to higher aims and realities, I say it is for these glorious men and women to say whether the blood stained hands shall go on with this vital work of divine constructive communism, (divine in itself as a higher truth,) or whether they will take it from their fiendish grasp, supersede them, take the question from the turbulent sea of politics altogether, and launch it into the peaceful, but not less buoyant, and progressive stream of religio-social questions.

Some of our friends say that communities fail, and so do general business firms fail at the rate of a thousand a year. As to the practicability of constructive communism, I need but point to the numerous communities of this country.

The Shakers' common property organization, and many others, in spite of what some conceive to be, not errors of heart, but of brain, they have by their practical experiment in the case of the Shakers of a hundred years duration completely solved the vital questions of the present, senseless, social system. They have proved, demonstrated

by actual experiment, that with extremely few exceptions, all the vice, crime, poverty, disease, war; the awful amount of general misery under which mankind suffer, is preventable.

These communities for upwards of a hundred years, have not had, or needed, prisons, police, war between capital and labor, for they are all working capitalists. A man, or woman, or poor widow with a numerous family, may join these communities, and that moment they become in law and in fraternal love equal owners of all they possess, though they may not have brought in a dollar, and there are not the drawbacks in them that is generally supposed.

These practical demonstrations of the possibilities of an infinitely higher social state, like all other truths, the more they are examined the more positive they appear.

It is either true, or false that the mental, and physical labor of the world produce all the food, clothing, shelter and capital of the world. It is either true, or false, that labor is the worst fed, the worst clothed, and the worst sheltered. That it has the least chances of education and of culture, and that its life is cut short by ten years of the average duration of life among other classes of society. That more than one half of the children of the lower strata of society die before they are five years of age. That labor is dependant for the necessities of its life, and for those of its wife and children upon the private capitalist as much now, or more, than under a system of chattel slavery.

If all this state of things be true and in the main, it is self-evident, then is humanity cruelly outraged by fearful injustice, the very enormity of which is a daily peril to civilization itself, and a positive menace that struggles for the disruption of society will continue at whatever cost.

Let therefore the goodness, and the wisdom of the nations assert their strength (ere it be too late,) for love is more powerful than dynamite, or the assassin's dagger, and it may make this vile, this senseless, selfish, groveling system of society like chattel slavery, a thing of the past, so that righteousness, and therefore happiness may dwell among the nations of the earth.

Come forth to community,
Thou man of care, and toil,
Leave competition's strife:
In brotherhood, till the soil,
God would have thee holy, pure.
With happiness to shine,
Would strew thy path with many a flower
And dwell with thee, and thine.

LIFE IN THE WOODS. NO. 6.

GRANVILLE T. SPROAT.

We took our canoe, and crossed the Mississippi river. A party of Sioux warriors saw us from a hill, and, with one accord, came rushing down to the river, armed with tomahawks. They desecrated my O-jib-way. I placed Ma-gwah-gah-bo in the stern of the canoe, while I took the prow, determined that they should pass over my dead body before reaching that of my guide. "Where is your chief," I asked, with what little of the language I could command, as we reached the shore. "Yonder, in his wigwam on the hill," they replied. "Send him to me," I said. Presently I saw him coming down the hill, surrounded by his twelve body-guards. He approached. "I have come," I said. "Take care of me, and take care of my guide!" pointing to Ma-gwah-gah-bo. "I will!" he replied, at the same time ordering his body-guards to surround us, and march with us up to his wigwam. Ma-gwah-gah-bo took his seat in the farther corner of the wigwam. I was there seven days, vaccinating. During the seven days Ma-gwah-gah-bo kept his seat in the corner of the wigwam, and never left it, for fear of these treacherous Sioux.

After my work was finished, I said to the chief, "My work is done. I will return again to the O-jib-ways."

"Very well," said he, "My warriors shall guard you to the river and half way across," (they consider the middle of the river the dividing line between the two countries,) "and I have commanded that not one of them shall follow you any farther, *Os-kin-je-gon, you are safe!"

So we bade adieu to the old chief, who made me a present of a buffalo robe, curiously painted with the twelve great battle scenes of his life, and we departed for the river to our canoes, the twelve body-guards accompanying us, also in canoes, half way across the river. Then, both parties gave each other three cheers, and we parted, one for the Sioux, the other for the O-jib-way shore.

As we reached the shore, my old guide

*Silver Eyes. A name given to the writer on account of his wearing spectacles.

threw himself upon the ground. "There," said he, "I breathe once more! I have not breathed before for seven days! I was a pale face for seven days!"

Big Buffalo, the O-jib-way chief, came to visit me that night. He saw the buffalo robe, a present from the Sioux chief, lying in one corner of the wigwam. He kept his eye upon it. He knew it to be from the Sioux country by its style of workmanship. He was in conversation, but suddenly stopped. "How many strings of wampum must I give you for that buffalo robe?" he asked, earnestly. "That buffalo robe was a present from the Sioux chief," I replied. "I cannot sell it." This I said, for I knew that an O-jib-way cannot sell what is given him. It is contrary to the Indian custom. He sat for a long time in silence. At last he spoke, with an earnestness which amounted almost to furor. "How many beaver skins must I give you for that buffalo robe?" I saw that the buffalo robe must go. "That buffalo robe was a present from the Sioux chief," I replied, "I cannot sell it, but I can give it to you. Here it is, take it."

He called to a young man standing just outside the door. "*Hou! Ish-ko-da!*" (Fire! Make a fire!) The young man kindled a fire just before the door. *Hou! Wa-be-non! wa-be-non!* (Throw it on the fire!) said he. He threw it on the fire, and burned it up.

It was not long after this that I started in company with about one hundred and sixty O-jib-ways to visit Lake Superior who were to receive payment from our government for the sale of their lands. We were traveling in canoes, on the St. Croix river, which flows into the Upper Mississippi. We were at least one hundred miles from the Sioux country, and did not suppose that there was one of them within that distance. We drew up our canoes, at night, on the shores of the river, to make our encampment, threw up our wigwams of birch bark, which we carried with us, very hastily, (I had my own close by the river,) and laid down to rest.

About four o'clock in the morning, just as the day was breaking, I heard the sound of the Sioux war whoop ringing all through the camp, and close by my door. I knew it, for I had heard it once before, and it is a sound

that when once heard can never be forgotten.

I started from my couch, and that instant, a bullet came and penetrated the mat where my head had lain. I rushed for the door and raised the curtain, when I saw the arm of a Sioux warrior, with a tomahawk lifted directly over it, to take me as I passed. I sprang back, and broke my way through the side covering of the wigwag. My canoe was there, I seized it, and gave one shove for the river. I had reached it, and was just putting from the shore, when a Sioux warrior seized the prow of the canoe, with his left hand, and, with the other, lifted his tomahawk to take me down. He seemed to loom up, like a giant, right over me. I cried out at the top of my voice, "*Kech-e Mo-ke-mon!*" (I am an American.) His tomahawk dropped. He looked at me very earnestly. The light was just dawning. "*Ka-get! Kech-e Mo-ke-mon!*" he exclaimed. (Truly you are an American.) and let go the prow of the canoe. I floated down the river. It was a terrible massacre. Out of one hundred and sixty Ojib-ways, only twenty escaped. They killed them, and set their dead bodies up against the trees by the river shore, and, afterwards, their friends went out and buried them.

My old guide remained unharmed. He had been aroused from his sleep by the same wild war cry which had aroused me, and had struggled fearfully for his life, against four armed warriors. At length he wrenched the tomahawk from one of them, brained him on the spot, and fought his way through the others to the river. There I found him, far down the stream, concealed by bushes, and took him into my canoe, covered with dust and blood. And this was the most perilous, as well as the most fearful of all the dangers that I encountered, while sojourning among the Indians of the North West.

—THE END.—

Canaan, N. Y.

FAITHFULNESS IN TEMPORAL DUTIES.

SARAH S. WOODS.

Luke xvi., 11. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" and 1 Cor. iv., 2.

"Moreover, it is required in stewards, that a man be found faithful;" (whether it be little or much entrusted to him.)

It would seem from these tests, that persons who are slothful, indifferent and dishonest in temporal duties of any kind are not prepared to receive the true riches.

Luke xix., we read of a certain nobleman who gave to each of his servants a sum of money to trade upon, in his absence to a far country. We find on his return that he bestowed his blessing and favor, on those only who had gained other pounds in addition to what had been given them; while the unfaithful steward had his money taken from him and given to him that had ten pounds.

We have testimony from scripture, also Mother Ann's words, that souls who were unfaithful in temporal things, could not find the blessing and protection of God in their spiritual travel.

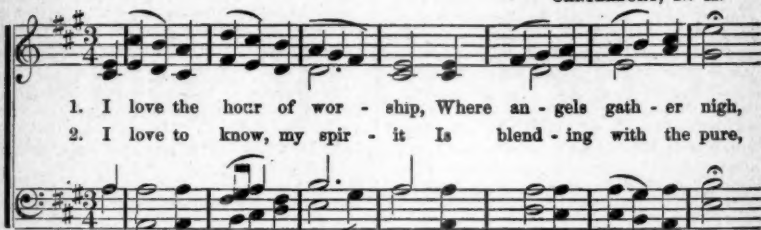
Mother Ann counseled her children to put their hands at work, and their hearts to God. At one time she said to some Brethren, Be faithful with your hands. Every faithful man will put up his fences in season; and will plough his ground in season; and such a man may with confidence look for a blessing.

She counseled Sisters to be neat, industrious and prudent. She said also, don't speak harshly; let your words be few and seasoned with grace. In applying this subject at home, we find unless we are determined to devote willing hands to faithfully labor with all our faculties combined, for the upbuilding of the cause of God as our first parents have set us the example, we have no right to call ourselves their children, or to claim their inheritance.

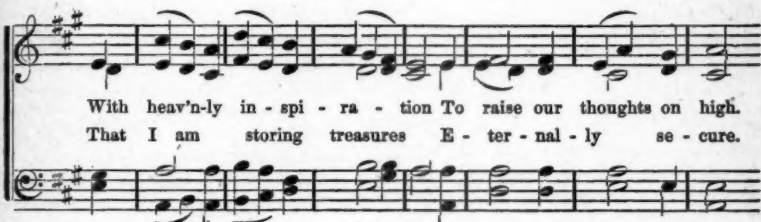
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HOUR OF WORSHIP.

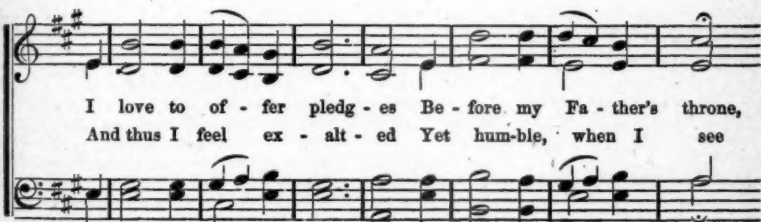
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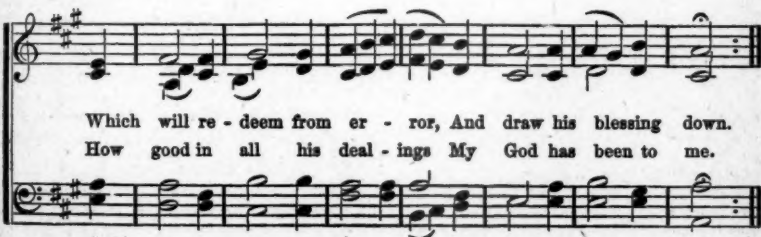
1. I love the hour of wor - ship, Where an - gels gath - er nigh,
2. I love to know, my spir - it Is blend - ing with the pure,



With heav'n-ly in - spi - ra - tion To raise our thoughts on high.
That I am storing treasures E - ter - nal - ly se - cure.



I love to of - fer pledg - es Be - fore my Fa - ther's throne,
And thus I feel ex - alt - ed Yet hum-ble, when I see



Which will re - deem from er - ror, And draw his blessing down.
How good in all his deal - ings My God has been to me.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Sept. Contents: An Illinois Pioneer and his Associates; This is an illustrated article of a very interesting character by Alice D. Shipman; In this honored company we find Abraham Lincoln, James Shields, Stephen A. Douglas, Joshua F. Speed and Judge J. Gillespie; A chapter on the Character of horses; After thoroughly studying this article the reader can have the pleasure of selecting the horse that is most agreeable to his own mind; The Editor has told us a wonderful story about this idolized and much abused animal; Read it. The true basis for the science of Mind; The Parliament of the Faculties; Political Economy; The Kepples Head; Whims of celebrated Men, are so very much like the whims of men who are not celebrated that this article will be read with much interest; Women's Rights, is excellent, and if the Rev. W. K. Darwood's sermon was equally as good throughout, it is a sad pity that the whole was not printed; Comus, by John Milton; The Blues; Notes; Editorial Items; etc. etc. Fowler & Wells, Pub. 753 Broadway, N. Y. \$2. a year.

HALL'S JOURNAL OF HEALTH. Sept. Contents: Warnings; Neuralgia; Rheumatism; The Prince Escape; Treatment of Goitre; Quinine in the Treatment of Whooping Cough; The Home Doctor; How a Man Walks; St. Vitus' Dance; Food Adulteration; etc. etc. E. H. Gibbs, A. M., M. D. Editor, 21 Clinton Place, 8th. St. N. Y. \$1. a year.

THE HERALD OF HEALTH. Sept. Contents: The Salts of our Food; A Glance at Europe; The Habits of George Bancroft; In the Rain; Decay of New England Stock; An incident in Sea Life; Studies in Hygiene for Women. etc., etc. M. L. Holbrook, M. D. Pub. 13 & 15 Laight St. N. Y. \$1. a year.

CYCLOPEDIA OF SCIENCE.

The publication of the World's Cyclopædia of Science is an event of remarkable interest to many. For the first time, it brings the scholarly productions of the masters in modern science within the reach of students and all readers who most need, and most highly appreciate, their work. The plan of the Cyclopædia differs from any previously published, in that, instead of being a mere alphabetical list of briefly treated topics, including a mass of unimportant subjects, it will include, complete, the most important works of leading scientific writers upon subjects of the highest value and interest. Each volume will be complete in itself. Volume one, just issued, a large "model octavo" of nearly 700 pages is sold at the price of \$1.50 for the cloth, and \$1.75 for the half Russia binding, and contains what has heretofore appeared in numerous volumes obtainable only at many times the cost; the works of such authors as T. H. Huxley, R. A. Proctor, Herbert Spencer, Andrew Wilson, R. C. Trench, Alexander Bain, George Rawlinson, and others. This volume will be followed soon by volumes two

and three, the contents of which are said to be of even greater popular interest and scientific value than the present. It is almost superfluous to name the publisher of this grand contribution to the intellectual progress of the masses, for who else would furnish so much that is excellent for so little cost as JOHN B. ALDEN, New York? For sale by booksellers and club agents.

THE HOMILETIC MONTHLY. Sept. Contents: Swearing and Cursing; Winning Souls; Sanctity of Vows; The guidance of God; Conversion of Children; The Jewels of the King; The Cross of Christ; The Marvelous Magnet; Liberty through Love; Prayer Meeting Service; Homiletic Studies in the Book of Hebrews; Commentary on the Epistle of James; Some Great Preachers; Misquoted Scriptures; Sermonic Criticism; Queries and Answers; Voices from many Pulpits; Suggestive Themes; etc., etc. Funk & Wagnalls, Pub. 10 & 12 Dey St. N. Y.

The Bible likens the good man's life to a light. It is the nature of light to send forth its rays in every direction; where light enters darkness scatters. The sun gives light to the earth, with this comes warmth and growth follows its healthful influence where life exists. The christian's example shines as a light, making the true christian as a light and guide, not so much because he seeks to be such, but being filled with the light of love, of truth, of forbearance, of Godliness, the acts of his life are rays of divine light which, falling in the path of another, cheers, brightens and encourages to good deeds.—E. A. S.

COMMUNITY LIFE.

How small our need, to daily want,
Why should we avaricious grow,
Since all is ours, and nothing scant
Which prudence can and doth bestow?
Inheritance of selfish greed
Should well be overcome by grace;
That every want may be a need,
And every need find only place.

M. W.

Deaths.

John Cloutman, Sept. 10, at Harvard. Mass. Age, 75 yrs.

He officiated as Elder in the church forty seven years. He was ever true to principle, to his convictions of right.

The expression of Jesus "ye are the salt of the earth" finds in him a fitting application.

E. Myrick.